

CHABAD FOR SENIORS



Passover Haggadah

הַגְּדָה שֶׁל פֶּסַח

English Translation and Instructions with
Selected Hebrew Songs



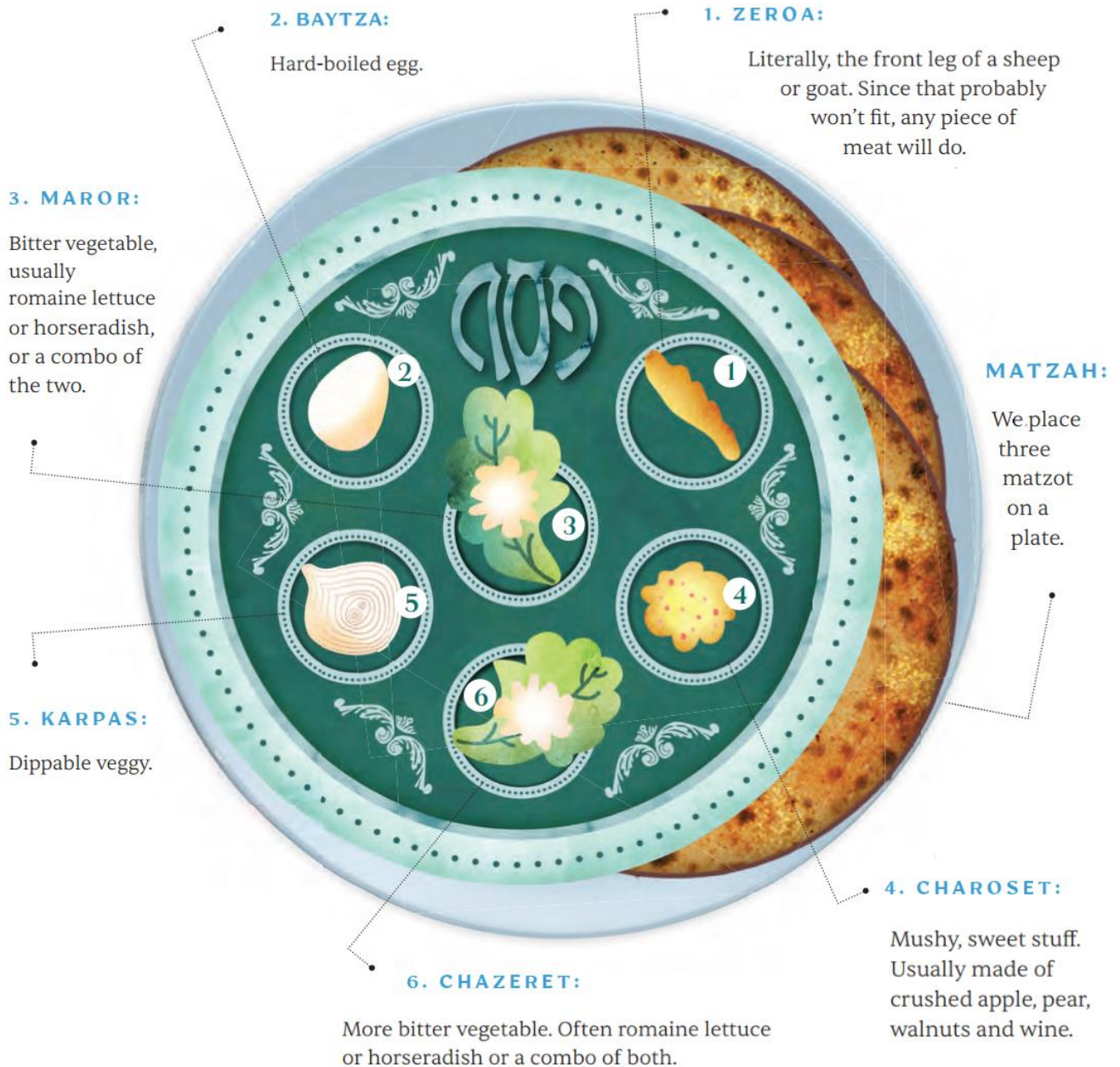
The matzo are uncovered. The head of the household answers the questioner in the words of the Bible and Talmud, which everyone repeats after him:

The Seder Plate

How to Set Up the Seder Plate

First arrange three whole matzahs on a plate, one on top of the other, with a cloth or napkin between each one. Then, on the cloth or plate above all the matzahs, place these items*:

Start with the Zera (1) on the top right, then place the Baytza (2) on the top left, then the Maror (3) in the middle. The same with the next three: Right, left, middle.



The Steps of the Seder

1. Kadesh – Kiddush
2. Urchatz - Washing Hands
3. Karpas - Vegetable
4. Yachatz - Breaking the Middle Matzah
5. Maggid - Retelling the Passover Story
6. Rachtzah - Washing for Bread
7. Motzi - The Blessing of Hamotzei
8. Matzah - The Blessing of Matzah
9. Maror - Bitter Herbs
10. Korech - The "Hillel Sandwich"
11. Shulchan Orech - Feast
12. Tzafun - Eating the Afikoman
13. Berach - Grace After Meals
14. Hallel - Psalms of Praise
15. Nirtzah – Conclusion

Kadesh – Kiddush

The first cup of wine is poured and the Kiddush is recited.

Attention Gentlemen: Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Blessed are You, G-d, our G-d, King of the universe, who has chosen us from among all people, and raised us above all tongues, and made us holy through His commandments. And You, G-d, our G-d, have given us in love festivals for happiness, feasts and festive seasons for rejoicing the day of this Feast of Matzot and this Festival of holy convocation, the Season of our Freedom, a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy Festivals, in happiness and joy. Blessed are You, G-d, who sanctifies Israel and the festive seasons.

Blessed are You, G-d, our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

Drink the cup of wine while seated, reclining on the left side as a sign of freedom.

Sing it in Hebrew 🎵	
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.	בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm sheh-heh-kheh-yah-noo veh-kee-yeh-mah-noo veh-hig-ee-ah-noo liz-mahn hah-zeh.	בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהִקְדִּינוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְנֵן הַזֶּה.

Urchatz - Washing Hands for the Vegetable

Ritually wash hands without reciting the blessing.

Karpas – Vegetable

Take a small piece of the karpas (less than an ounce), dip it into salt-water or vinegar, and recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the earth.

When reciting this blessing have in mind that it is also for the bitter herbs (of maror and korech, to be eaten later on).

Sing it in Hebrew 🎵	
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-ah-dah-mah.	בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Yachatz - Breaking the Middle Matzah

Take the middle matzah and break it into two, one piece larger than the other. The larger piece is set aside to serve as afikoman. The smaller piece is put back, between the two matzot.

Maggid - Retelling the Passover Story

Raise the tray with the matzot and say:

This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Passover. This year [we are] here; next year in the land of Israel. This year [we are] slaves; next year [we will be] free people.

The tray with the matzot is moved aside, and the second cup is poured. (Do not drink it yet).

Ma Nishtana

Now the child asks "Ma Nishtana?"

What makes this night different from all [other] nights?¹

1. On all nights we need not dip even once, on this night we do so twice!
2. On all nights we eat chametz or matzah, and on this night only matzah.
3. On all nights we eat any kind of vegetables, and on this night maror!
4. On all nights we eat sitting upright or reclining, and on this night we all recline!

Sing it in Hebrew 🎵	
Mah nish-tah-nah hah-lai-lah hah-zeh Mee-kohl hah-lay-loht?	מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

¹ In the Ashkenazi tradition, the order is as follows: 1. Eating matzah 2. Eating bitter herbs 3. Dipping the food 4. Reclining.

1: That on all other nights we eat both chametz and matzah, on this night, we eat only matzah?

2: That on all other nights we eat many vegetables, on this night, maror?

3: That in all other nights we do not dip vegetables even once, on this night, we dip twice?

4: That in all other nights some eat and drink sitting with others reclining, but on this night, we are all reclining?

Sheh-beh-khohl hah-lay-loht ayn ah-noo maht-bee-leen Ah-fee-loo pah-ahm eh-khat, Hah-lai-lah hah-zeh Sheh-tay peh-ah-meem!	שְׁבַכַל הַלֵּילוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוּ פְעַם אַחַת – הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים.
Sheh-beh-khohl hah-lay-loht ah-noo okh-leen Kha-maytz o mah-tzah, Hah-lai-lah hah-zeh Koo-loh mah-tzah!	שְׁבַכַל הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה, הַלֵּילָה הַזֶּה – כָּלוּ מִצָּה.
Sheh-beh-khohl hah-lay-loht ah-noo okh-leen Sheh-ahr yeh-rah-koht, Hah-lai-lah hah-zeh Mah-rohr!	שְׁבַכַל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת – הַלֵּילָה הַזֶּה מְרוֹר.
Sheh-beh-khohl hah-lay-loht ah-noo okh-leen Bayn yoh-shveen oo-vayn meh-soo-been, Hah-lai-lah hah-zeh Koo-lah-noo meh-soo-been!	שְׁבַכַל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבִּין – הַלֵּילָה הַזֶּה כָּלָנוּ מְסַבִּין.

The tray is restored to its place with the matzah partly uncovered. Now we say:

We were slaves to Pharaoh in Egypt, and the L-rd, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy.

Sing it in Hebrew 🎵	
Ah-va-deem hah-yee-noo, Leh-fah-roh beh-mitz-rah-yim.	עֲבָדִים הָיינוּ לְפָרְעָה בְּמִצְרַיִם

Five Rabbi's on the Seder Night

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarphon were reclining [at a seder] in B'nei Berak. They were discussing the exodus from Egypt all that night, until their students came and told them: "Our Masters! The time has come for reciting the morning Shema!"

Rabbi Eleazar ben Azaryah said: "I am like a man of seventy years old, yet I did not succeed in proving that the exodus from Egypt must be mentioned at night-until Ben Zoma explained it: "It is said, 'That you may remember the day you left Egypt all the days of your life;' now 'the days of your life' refers to the days, [and the additional word] 'all' indicates the inclusion of the nights!"

The sages, however, said: "'The days of your life' refers to the present-day world; and 'all' indicates the inclusion of the days of Mashiach."

Blessed is the Omnipresent One, blessed be He! Blessed is He who gave the Torah to His people Israel, blessed be He!

Sing it in Hebrew 🎵	
Bah-rookh hah-mah-kom, bah-rookh hoo! Bah-rookh sheh-nah-tahn toh-rah Leh-ah-moh yis-rah-ehl—bah-rookh hoo!	בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שְׁנַתָּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא.

The Four Children

The Torah speaks of four children: One is wise, one is wicked, one is simple and one does not know how to ask.

The wise one, what does he say? "What are the testimonies, the statutes and the laws which the L-rd, our G-d, has commanded you?" You, in turn, shall instruct him in the laws of Passover, [up to] 'one is not to eat any dessert after the Passover-lamb.'

The wicked one, what does he say? "What is this service to you?!" He says 'to you,' but not to him! By thus excluding himself from the community he has denied that which is fundamental. You, therefore, blunt his teeth and say to him: "It is because of this that the L-rd did for me when I left Egypt"; 'for me' - but not for him! If he had been there, he would not have been redeemed!"

The simpleton, what does he say? "What is this?" Thus you shall say to him: "With a strong hand the L-rd took us out of Egypt, from the house of slaves."

As for the one who does not know how to ask, you must initiate him, as it is said: "You shall tell your child on that day, 'It is because of this that the L-rd did for me when I left Egypt.'"

One may think that [the discussion of the exodus] must be from the first of the month. The Torah therefore says, 'On that day.' 'On that day,' however, could mean while it is yet daytime; the Torah therefore says, 'It is because of this.' The expression 'because of this' can only be said when matzah and maror are placed before you.

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said: "Joshua said to all the people: Thus said the L-rd, the G-d of Israel, 'Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods.

"And I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir to possess it, and Jacob and his sons went down to Egypt."

The Promise of Protection

Blessed is He who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end [of the bondage], in order to do as He had said to our father Abraham at the "Covenant between the Portions," as it is said: "And He said to Abraham, 'You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth.'"

The wine cup is now raised and the Matzot are covered.

This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed be He, saves us from their hand!

Put down the wine cup and uncover the Matzah.

Sing it in Hebrew 🎵

Veh-hee sheh-ahm-dah lah-ah-voh-tay-noo
veh-lah-noo Sheh-loh eh-khand bil-vand ah-
mand ah-lay-noo leh-kha-loh-tay-noo Eh-lah
sheh-beh-khohl dohr vah-dohr ohm-deem ah-
lay-noo leh-kha-loh-tay-noo Veh-hah-kah-
dohsh bah-rookh hoo mah-tzee-lay-noo mee-
yah-dahm.

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא אָחַד בְּלֶבֶד
עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, אֲלָא שְׁבָכֵל דּוֹר וָדוֹר עוֹמְדִים
עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

Divine Protection at Work

Go forth and learn what Laban the Aramean wanted to do to our father Jacob. Pharaoh had issued a decree against the male children only, but Laban wanted to uproot everyone - as it is said: "The Aramean wished to destroy my father; and he went down to Egypt and sojourned there, few in number; and he became there a nation - great and mighty and numerous."

"And he went down to Egypt" forced by Divine decree. "And he sojourned there" - this teaches that our father Jacob did not go down to Egypt to settle, but only to live there temporarily. Thus it is said, "They said to Pharaoh, We have come to sojourn in the land, for there is no pasture for your servants' flocks because the hunger is severe in the land of Canaan; and now, please, let your servants dwell in the land of Goshen."

"Few in number" as it is said: "Your fathers went down to Egypt with seventy persons, and now, the L-rd, your G-d, has made you as numerous as the stars of heaven."

"And he became there a nation" this teaches that Israel was distinctive there.

"Great, mighty," as it is said: "And the children of Israel were fruitful and increased abundantly, and multiplied and became very, very mighty, and the land became filled with them."

"And numerous," as it is said: "I passed over you and saw you wallowing in your bloods, and I said to you 'By your blood you shall live,' and I said to you 'By your blood you shall live!' I caused you to thrive like the plants of the field, and you increased and grew and became very beautiful your bosom fashioned and your hair grown long, but you were naked and bare."

"The Egyptians treated us badly and they made us suffer, and they put hard work upon us."

"The Egyptians treated us badly," as it is said: Come, let us act cunningly with [the people] lest they multiply and, if there should be a war against us, they will join our enemies, fight against us and leave the land."

"And they made us suffer," as it is said: "They set taskmasters over [the people of Israel] to make them suffer with their burdens, and they built storage cities for Pharaoh, Pitom and Ramses."

"And they put hard work upon us," as it is said: "The Egyptians made the children of Israel work with rigor. And they made their lives bitter with hard work, with mortar and with bricks and all manner of service in the field, all their work which they made them work with rigor."

And we cried out to the L-rd, the G-d of our fathers, and the L-rd heard our voice and saw our suffering, our labor and our oppression.

"And we cried out to the L-rd, the G-D of our fathers," as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d."

"And the L-rd heard our voice" as it said: "And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac and Jacob."

"And he saw our suffering," this refers to the separation of husband and wife, as it is said: "G-d saw the children of Israel and G-d took note."

"Our labor," this refers to the "children," as it is said: "Every boy that is born, you shall throw into the river and every girl you shall keep alive."

"And our oppression," this refers to the pressure, as it is said: "I have seen the oppression with which the Egyptians oppress them."

"The L-rd took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders."

"The L-rd took us out of Egypt," not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself!

Thus it is said: "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd."

"I will pass through the land of Egypt," I and not an angel;

"And I will smite every first-born in the land of Egypt," I and not a seraph;

"And I will carry out judgments against all the gods of Egypt," I and not a messenger;

"I- the L-rd," it is I, and none other!

"With a strong hand," this refers to the dever (pestilence) as it is said: "Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence."

"And with an outstretched arm," this refers to the sword, as it is said: "His sword was drawn, in his hand, stretched out over Jerusalem."

"And with a great manifestation," this refers to the revelation of the Shechinah (Divine Presence), as it is said: "Has any G-d ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!"

"And with signs," this refers to the staff, as it is said: "Take into your hand this staff with which you shall perform the signs."

"And wonders," this refers to the blood, as it is said: "And I shall show wonders in heaven and on earth."

The Ten Plagues

When saying the following three phrases, spill three times from the wine in the cup. Have in mind that pouring the wine symbolizes G-d send His wrath upon the forces of evil.

Blood, and fire, and pillars of smoke

Sing it in Hebrew 🎵	
Dahm, Vah-aysh, Veh-tim-roht ah-shahn	דָּם וְאֵשׁ וְתִמְרוֹת עֶשֶׂן.

Another explanation: "Strong hand" indicates two [plagues]; "Outstretched arm," another two; "Great manifestation," another two; "Signs," another two; and "Wonders," another two.

These are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians, namely as follows:

When saying the ten plagues, spill from the cup itself ten times.

- | | | |
|-----------------|----------------|--------------------|
| 1. Blood. | 5. Pestilence. | 9. Darkness. |
| 2. Frogs. | 6. Boils. | 10. Slaying of the |
| 3. Lice. | 7. Hail. | First-born. |
| 4. Wild Beasts. | 8. Locust. | |

Sing it in Hebrew 🎵	
Dahm, Tze-fahr-day-ah, Kee-neem, Ah-rohv, Deh-vehr, Sheh-kheen, Bah-rand, Ahr-beh, Choh-shekh, Mah-kaht beh-khoh-roht.	דָּם, צְפִירָדֵעַ, כְּנִים, עָרוֹב, דָּבָר, שְׁחִין, בָּרָד, אֲרָבָה, חֲשָׁה, מַכַּת בְּכוֹרוֹת.

Pour a little wine from your cup while saying the three acronyms:

Rabbi Yehudah referred to them by acronyms:

DeTzaCh - דְּצ"ח (blood, frogs, lice);

ADaSh - אֲד"ש (beasts, pestilence, boils);

BeAChaV - בְּאָח"ב (hail, locust, darkness, first-born).

The spilled wine is discarded. The wine remaining in the cup is called "wine that causes joy", and is kept. The cup is refilled.

Counting the Plagues

Rabbi Yosi the Gallilean said: How do you know that the Egyptians were stricken by ten plagues in Egypt, and then were struck by fifty plagues at the sea?

In Egypt it says of them, "The magicians said to Pharaoh 'This is the finger of G-d.' At the sea it says, "Israel saw the great hand that the L-rd laid against Egypt; and the people feared the L-rd, and they believed in the L-rd and in His servant Moses."

Now, how often were they smitten by 'the finger'? Ten plagues!

Thus you must conclude that in Egypt they were smitten by ten plagues, at the sea they were smitten by fifty plagues!

Rabbi Eliezer said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of four plagues?

For it is said: "He sent against them His fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": 'Fury,' is one; 'Indignation,' makes two; 'Trouble,' makes three; 'Discharge of messengers of evil,' makes four.

Thus you must now say that in Egypt they were struck by forty plagues, and at the sea they were stricken by two hundred plagues.

Rabbi Akiva said: How do we know that each individual plague which the Holy One, blessed be He, brought upon the Egyptians in Egypt consisted of five plagues?

For it is said: "He sent against them his fierce anger, fury, and indignation, and trouble, a discharge of messengers of evil": "His fierce anger," is one; "fury," makes two; "indignation," makes three; "trouble," makes four; "discharge of messengers of evil," makes five. Thus you must now say that in Egypt they were struck by fifty plagues, and at the sea they were stricken by two hundred and fifty plagues.

Dayenu – Showing our Appreciation

How many levels of favors has the Omnipresent One bestowed upon us:

1. If He had brought us out from Egypt, and had not carried out judgments against them Dayenu, it would have sufficed us!
2. If He had carried out judgments against them, and not against their idols Dayenu, it would have sufficed us!
3. If He had destroyed their idols, and had not smitten their first-born Dayenu, it would have sufficed us!
4. If He had smitten their first-born, and had not given us their wealth Dayenu, it would have sufficed us!
5. If He had given us their wealth, and had not split the sea for us Dayenu, it would have sufficed us!
6. If He had split the sea for us, and had not taken us through it on dry land Dayenu, it would have sufficed us!
7. If He had taken us through the sea on dry land, and had not drowned our oppressors in it Dayenu, it would have sufficed us!
8. If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years Dayenu, it would have sufficed us!
9. If He had supplied our needs in the desert for forty years, and had not fed us the manna Dayenu, it would have sufficed us!
10. If He had fed us the manna, and had not given us the Shabbat Dayenu, it would have sufficed us!
11. If He had given us the Shabbat, and had not brought us before Mount Sinai Dayenu, it would have sufficed us!
12. If He had brought us before Mount Sinai, and had not given us the Torah Dayenu, it would have sufficed us!
13. If He had given us the Torah, and had not brought us into the land of Israel Dayenu, it would have sufficed us!
14. If He had brought us into the land of Israel, and had not built for us the Beit Habechirah (Chosen House; the Beit Hamikdash) Dayenu, it would have sufficed us!

Sing it in Hebrew 🎵	
Ee-loo hoh-tzee-ah-noo, mee-mitz-rah-yim veh-loh ah-sah bah-hehm sheh-fah-teem dah-yay-noo! Ee-loo ah-sah bah-hehm sheh-fah-teem veh-loh ah-sah vay-loh- hay-hehm dah-yay-noo!	אלו הוציאנו ממצרים ולא עשה בהם שפטים, דינו. אלו עשה בהם שפטים, ולא עשה באלהיהם, דינו. ²

Thus how much more so should we be grateful to the Omnipresent One for the doubled and redoubled goodness that He has bestowed upon us; for He has brought us out of Egypt, and carried out judgments against them, and against their idols, and smote their first-born, and gave us their wealth, and split the sea for us, and took us through it on dry land, and drowned our oppressors in it, and supplied our needs in the desert for forty years, and fed us the manna, and gave us the Shabbat, and brought us before Mount Sinai, and gave us the Torah, and brought us into the land of Israel and built for us the Beit Habechirah to atone for all our sins.

Sing it in Hebrew 🎵	
Al Achas, Kamah V'chamah, Tovah ch'fulah um'chupelet lamakom aleinu. Shehotziyanu mimitzrayim.	על אחת, כמה וכמה, טובה כפולה ומכפלת למקום עלינו: שהוציאנו ממצרים

The Essentials

Rabban Gamliel used to say: Whoever does not discuss the following three things on Passover has not fulfilled his duty, namely:

Passover (the Passover-sacrifice),

Matzah (the unleavened bread),

and Maror (the bitter herbs).

Passover - the Passover-lamb that our fathers ate during the time of the Beit Hamikdash - for what reason [did they do so]? Because the Omnipresent passed over our fathers' houses in Egypt, as it is said:

"You shall say, It is a Passover-offering to the L-rd, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves."

Take the broken Matzah into your hand and say:

This Matzah that we eat for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.

Thus it is said: "They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions."

Take the maror into your hand and say:

² See Appendix for the entire Dayenu in Hebrew

This maror that we eat for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said:

"They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

In First Person

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the L-rd did for me when I left Egypt."

The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: "It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers."

Cover the Matzah and raise the cup.

Thus it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor the One who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from deep darkness to great light and from bondage to redemption. Let us therefore recite before Him Halleluyah, Praise G-d!

The cup may be put down.

Halleluyah - Praise G-d! Offer praise, you servants of the L-rd; praise the Name of the L-rd. May the L-rd's Name be blessed from now and to all eternity. From the rising of the sun to its setting, the L-rd's Name is praised. The L-rd is high above all nations, His glory is over the heavens. Who is like the L-rd, our G-d, who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house, into a joyful mother of children. Halleluyah - praise G-d.

When Israel went out of Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you, O sea, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; you hills, like young sheep? From before the Master, Who created the earth, from before the G-d of Jacob, Who transforms the rock into a pond of water, the flint into a fountain of water.

Now, raise the wine cup.

Blessed are You, G-d, our G-d, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, G-d, our G-d and G-d of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service [in the Bet Hamikdash]. Then we shall eat of the sacrifices and of the Passover-offerings whose blood shall be sprinkled on the wall of Your altar for acceptance; and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, G-d, who redeemed Israel.

 *Recite the following blessing, and drink the cup in the reclining position.* 

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Sing it in Hebrew 🎵	
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.	בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּזֶן.

Rachtzah - Washing for Bread

Now the hands are washed with recital of the blessing for washing the hands.

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the washing of the hands.

One should not speak until after making the next two blessings and eating the Matzah.

Sing it in Hebrew 🎵	
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm ah-sheer ki-deh-shah-noo beh-mitz-voh-tahv veh-tzee-vah-noo ahl neh-tee-laht yah-dah-yim.	בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Motzi Matzah - The Blessings Over Matzah

Take the Matzot in the order that they are lying on the tray - the broken piece between the two whole Matzot; hold them in your hand and recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who brings forth bread from the earth.

Do not break anything off the Matzot. First put down the third Matza (the bottom one), and recite the following blessing over the broken Matza and the top one.

When reciting the following blessing, have in mind that it refers also to the eating of the "Sandwich" of Korech - which will be made with the third Matza - and also the eating of the Afikoman.

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Matzah.

Now break off a kezayit³ (about one ounce) of the two Matzot held, and eat the 2 pieces together in reclining position.

(To fulfill the mitzvah of eating matzah you must eat one kezayit).

Sing it in Hebrew 🎵	
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm hah-moh-tzee leh-khehm min hah-ah-rehtz.	בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ.
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm ah-sheer ki-deh-shah-noo beh-mitz-voh-tahv veh-tzee-vah-noo ahl ah-khee-laht mah-tzah.	בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

³ Kezayit is a unit of volume, approximately equal to the size of an average olive.

Maror - Bitter Herbs

Now take a kezayit (about an ounce) of the Maror, dip it into the Charoset — but then shake off the Charoset that stuck to it, so that the bitter taste will not be neutralized. Recite the following blessing:

Blessed are You, L-rd, our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the eating of Maror.

Now eat the Maror, without reclining.

Sing it in Hebrew 🎵	
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm ah-sheer ki-deh-shah-noo beh-mitz-voh-tahv veh-tzee-vah-noo ahl ah-khee-laht mah-rohr.	בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Korech - The "Hillel Sandwich"

Take the third Matzah, and also a kezayit (about an ounce) of the Chazeret - which is to be dipped into Charoset. Combine the two [like a sandwich], and say the following:

Thus did Hillel do at the time of the Bet HaMikdash: He would combine Passover — lamb, Matzah and Maror and eat them together, as it said: "They shall eat it with Matzah and bitter herbs."

Now eat them together — in the reclining position.

Shulchan Orech – Feast

Now eat and drink to your heart's delight. It is permitted to drink wine between the second and third cups.

It is customary, at the beginning of the meal to eat the egg from the Seder Plate, dipped in salt water.

Tzafun - Eating the Afikoman

After the meal, take the Afikoman and divide it among all the members of the household, by giving everyone a kezayit (about an ounce).

Take care not to eat or drink (only water allowed, but not recommended) after the Afikoman. It is to be eaten in the reclining position and this ought to be done before midnight.

Berach - Grace After Meals

The third cup is poured now, and recite Birkat Hamazon (Blessing after the Meal) over it.

A Song of Ascents. When the L-rd will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with joyous song. Then will they say among the nations, "The L-rd has done great things for these." The L-rd has done great things for us, we were joyful. L-rd, return our exiles as streams in the Negev. Those who sow in tears will reap with joyous song. He goes along weeping, carrying the bag of seed; he will surely come [back] with joyous song, carrying his sheaves.

A Psalm by the sons of Korach, a song whose foundation is in the holy mountains. The L-rd loves the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of you, O

city of G-d. I will make mention of Rahab and Babylon unto those that know me; behold Philistia and Tyre, as well as Cush, "This one was born there." But of Zion it will be said, "This man and that man was born there," and He, the Most High, will establish it. The L-rd will count the register of the nations, "This one was born there." Selah. Singers and dancers alike [will chant], "All my inner thoughts are of you."

I will bless the L-rd at all times; His praise is always in my mouth. The ultimate conclusion, all having been heard: fear G-d and observe His commandments, for this is the whole of man. My mouth will utter the praise of the L-rd, and all flesh shall bless His holy Name forever and ever. And we will bless the L-rd from now and forever; Halleluyah praise G-d.

Before mayim acharonim (washing fingers) the following verse is said:

This is the portion of a wicked man from G-d, and the heritage assigned to him by G-d.

After mayim acharonim, the following verse is said:

And he said to me: This is the table that is before the L-rd.

All who ate recite the Grace:

Blessed are You, L-rd, our G-d, King of the universe, who, in His goodness, feeds the whole world with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously we do not lack food, and may we never lack it, for the sake of His great Name. For He is a [benevolent] G-d who feeds and sustains all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You L-rd, who provides food for all.

Sing it in Hebrew 	
<p>Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm hah-zahn eht hah-oh-lahm koo-loh beh-too- voh beh-khayn beh-kheh-sehd oo-veh-rah-khah-meem hoo noh-tayn leh-khehm leh-khoahl bah-sahr kee leh-oh-lahm khahs-doh. Oov-too-voh hah-gah-dohl ee-mah-noo tah- meed loh khah-sayr lah-noo Veh-ahl yekh-sahr lah-noo mah-zohn leh-oh-lahm vah-ehd Bah-ah-voor sheh-moh hah-gah-dohl kee hoo ayl zahn oo-meh-fahr-nays lah-kohl oo-may-teev lah-kohl oo-may-kheen mah-zohn leh-khol beh-ree-yoh-tahv ah-shehr bah-rah, kah-ah-moor poh-tay- ahkh eht yah-deh-khah oo-mahs-bee-ah leh-khoahl khai rah- tzohn, bah-rookh ah-tah ah-doh-noi hah-zahn et hah-kohl.</p>	<p>בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַזֶּה אֶת־הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחַן בְּחֶסֶד וּבְרַחֲמִים הוּא־נֹתֵן לָחֵם לְכָל־בִּשְׂרָ כִּי לְעוֹלָם חֶסֶד: וּבְטוֹבוֹ הַגָּדוֹל עִמָּנוּ תִּמְיֵד לֹא־חֶסֶד לָנוּ וְאֵל יִחְסַר־לָנוּ מִזֶּן לְעוֹלָם וָעֵד: בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא אֵל זֶן וּמִפְרִיָס לְכָל וּמִטִּיב לְכָל וּמִכִּין מִזֶּן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא: כְּאֲמֹר פּוֹתַח אֶת־יְדֶךָ וּמִשְׁבִּיעַ לְכָל־חַי רְצוֹן: בְּרוּךְ אַתָּה יי הַזֶּה אֶת־הַכֹּל:</p>

We thank You, L-rd, our G-d, for having given as a heritage to our fathers a precious, good and spacious land; for having brought us out, L-rd our G-d, from the land of Egypt and redeemed us from the house of slaves; for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, favor and kindness which You have graciously bestowed upon us; and for the food we eat with which You constantly feed and sustain us every day, at all times, and at every hour.

For all this, L-rd our G-d, we thank You and bless You. May Your Name be blessed by the mouth of every living being, constantly and forever. As it is written: When you have eaten and are satiated, you shall bless the L-rd your G-d, for the good land which He has given you. Blessed are You, L-rd, for the land and for the food.

Have mercy, L-rd our G-d, upon Israel Your people, upon Jerusalem Your city, upon Zion the abode of Your glory, upon the kingship of the house of David Your anointed, and upon the great and holy

House which is called by Your Name. Our G-d, our Father, Our Shepherd, feed us, sustain us, nourish us and give us comfort; and speedily, L-rd our G-d, grant us relief from all our afflictions. L-rd, our G-d, please do not make us dependent upon the gifts of mortal men nor upon their loans, but only upon Your full, open, holy and generous hand, that we may not be shamed or disgraced forever and ever.

Our G-d and G-d of our fathers, may there ascend, come and reach, be seen and accepted, heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of the Festival of Matzot, on this Festival of holy convocation. Remember us on this [day], L-rd, our G-d, for good; recollect us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, G-d, are a gracious and merciful King.

Rebuild Jerusalem the holy city speedily in our days. Blessed are You, L-rd, who in His mercy rebuilds Jerusalem. Amen.

Blessed are You, L-rd, our G-d, King of the universe, benevolent G-d, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us; He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and help, consolation, sustenance and nourishment, compassion, life, peace and all goodness; and may He never cause us to lack any good. May the Merciful One reign over us forever and ever. May the Merciful One be blessed in heaven and on earth. May the Merciful One be praised for all generations, and be glorified in us forever and all eternity, and honored in us forever and ever. May the Merciful One sustain us with honor. May the Merciful One break the yoke of exile from our neck and may He lead us upright to our land. May the Merciful One send abundant blessing into this house and upon this table at which we have eaten. May the Merciful One send us Elijah the Prophet may he be remembered for good and may he bring us good tidings, salvation and consolation. May the Merciful One bless my father, my teacher, the master of this house, and my mother, my teacher, the mistress of this house; them, their household, their children, and all that is theirs; us, and all that is ours. Just as He blessed our forefathers, Abraham, Isaac and Jacob, "in everything," "from everything," with "everything," so may He bless all of us (the children of the Covenant) together with a perfect blessing, and let us say, Amen.

From On High, may there be invoked upon him and upon us such merit which will bring a safeguarding of peace. May we receive blessing from the L-rd and just kindness from the G-d of our salvation, and may we find grace and good understanding in the eyes of G-d and man. May the Merciful One cause us to inherit that day which is all good.

May the Merciful One grant us the privilege of reaching the days of the Mashiach and the life of the World to Come. He is a tower of salvation to His king, and bestows kindness upon His anointed, to David and his descendants forever. He who makes peace in His heights, may He make peace for us and for all Israel; and say, Amen.

Fear the L-rd, you His holy ones, for those who fear Him suffer no want. Young lions are in need and go hungry, but those who seek the L-rd shall not lack any good. Give thanks to the L-rd for He is good, for His kindness is everlasting. You open Your hand and satisfy the desire of every living thing. Blessed is the man who trusts in the L-rd, and the L-rd will be his trust.

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Sing it in Hebrew 🎵	
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.	בָּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

The fourth cup is poured and the door is opened. Say the following:

Pour out Your wrath upon the nations that do not acknowledge You, and upon the kingdoms that do not call upon Your Name. For they have devoured Jacob and laid waste his habitation. Pour out Your indignation upon them, and let the wrath of Your anger overtake them. Pursue them with anger, and destroy them from beneath the heavens of the L-rd.⁴

🕍 Hallel - Psalms of Praise 🕍

Not to us, L-rd, not to us, but to Your Name give glory, for the sake of Your kindness and Your truth. Why should the nations say, "Where, now, is their G-d?" Our G-d is in heaven, whatever He desires, He does. Their idols are of silver and gold, the product of human hands: they have a mouth, but cannot speak; they have eyes, but cannot see; they have ears, but cannot hear; they have a nose, but cannot smell; their hands cannot feel; their feet cannot walk; they can make no sound with their throat. Like them should be their makers, everyone that trusts in them. Israel, trust in the L-rd! He is their help and their shield. House of Aaron, trust in the L-rd! He is their help and their shield. You who fear the L-rd, trust in the L-rd! He is their help and their shield.

The L-rd, mindful of us, will bless. He will bless the House of Israel; He will bless the House of Aaron; He will bless those who fear the L-rd, the small with the great. May the L-rd increase [blessing] upon you, upon you and upon your children. You are blessed unto the L-rd, the Maker of heaven and earth. The heavens are the heavens of the L-rd, but the earth He gave to the children of man. The dead do not praise G-d, nor do those that go down into the silence [of the gravel]. But we will bless G-d, from now to eternity. Halleluyah Praise G-d.

I love the L-rd, because He hears my voice, my prayers. For He turned His ear to me; all my days I will call [upon Him]. The pangs of death encompassed me, and the agonies of the grave came upon me, trouble and sorrow I encounter and I call u upon the Name of the L-rd: Please, L-rd, deliver my soul! The L-rd is gracious and just, our G-d is compassionate. The L-rd watches over the simpletons; I was brought low and He saved me. Return, my soul, to your rest, for the L-rd has dealt kindly with you. For You have delivered my soul from death, my eyes from tears, my foot from stumbling. I will walk before the L-rd in the lands of the living. I had faith even when I said, "I am greatly afflicted;" [even when] I said in my haste, "All men are deceitful."

What can I repay the L-rd for all His kindness to me? I will raise the cup of salvation and call upon the Name of the L-rd. I will pay my vows to the L-rd in the presence of all His people. Precious in the eyes of the L-rd is the death of His pious ones. I thank you, L-rd, for I am Your servant. I am Your servant the son of Your handmaid, You have loosened my bonds. To You I will bring an offering of thanksgiving, and I will call upon the Name of the L-rd. I will pay my vows to the L-rd in the

⁴ Many welcome in Elijah the Prophet at this time by singing "Eliyahu HaNavi" (See Appendix).

presence of all His people, in the courtyards of the House of the L-rd, in the midst of Jerusalem. Halleluyah Praise G-d.

Praise the L-rd, all nations! Extol Him, all peoples! For His kindness was mighty over us, and the truth of the L-rd is everlasting. Halleluyah Praise G-d.

Give thanks to the L-rd, for He is good, for His kindness is everlasting. Let Israel say [it], for His kindness is everlasting. Let the House of Aaron say [it], for His kindness is everlasting. Let those who fear the L-rd say [it], for His kindness is everlasting.

Out of narrow confines I called to G-d; G-d answered me with abounding relief. The L-rd is with me, I will not fear what can man do to me? The L-rd is with me, through my helpers, and I can face my enemies. It is better to rely on the L-rd, than to trust in man. It is better to rely on the L-rd, than to trust in nobles. All nations surround me, but I cut them down in the Name of the L-rd. They surrounded me, they encompassed me, but I cut them down in the Name of the L-rd. They surrounded me like bees, yet they are extinguished like a fire of thorns; I cut them down in the Name of the L-rd. You [my foes] pushed me again and again to fall, but the L-rd helped me. G-d is my strength and song, and this has been my salvation. The sound of joyous song and salvation is in the tents of the righteous: "The right hand of the L-rd performs deeds of valor. The right hand of the L-rd is exalted; the right hand of the L-rd performs deeds of valor!" I shall not die, but I shall live and relate the deeds of G-d. G-d has chastised me, but He did not give me over to death. Open for me the gates of righteousness; I will enter them and give thanks to G-d. This is the gate of the L-rd, the righteous will enter it.

I thank You for You have answered me, and You have been a help to me. I thank You for You have answered me, and You have been a help to me. The stone scorned by the builders has become the main cornerstone. The stone scorned by the builders has become the main cornerstone. This was indeed from the L-rd, it is wondrous in our eyes. This was indeed from the L-rd, it is wondrous in our eyes. This day the L-rd has made, let us be glad and rejoice on it. This day the L-rd has made, let us be glad and rejoice on it. O L-rd, please help us! O L-rd, please help us! O L-rd, please grant us success! O L-rd, please grant us success! Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd. Blessed is he who comes in the Name of the L-rd; we bless you from the House of the L-rd. The L-rd is Almighty, He gave us light; bind the festival-offering until [you bring it to] the horns of the altar. The L-rd is Almighty, He gave us light; bind the festival-offering until [you bring it to] the horns of the altar. You are my G-d and I will thank You; my G-d, I will exalt You. You are my G-d and I will thank You; my G-d, I will exalt You. Give thanks to the L-rd, for He is good, for His kindness is everlasting. Give thanks to the L-rd, for He is good, for His kindness is everlasting

L-rd, our G-d, all Your works shall praise You; Your pious ones, the righteous who do Your will, and all Your people, the House of Israel, with joyous song will thank and bless, laud and glorify, exalt and adore, sanctify and proclaim the sovereignty of Your Name, our King. For it is good to thank You, and befitting to sing to Your Name, for from the beginning to the end of the world You are Almighty G-d. Give thanks to the L-rd, for He is good for His kindness is everlasting;

Give thanks to the G-d of gods for His kindness is everlasting; Give thanks to the L-rd of lords for His kindness is everlasting; Who alone does great wonders for His kindness is everlasting; Who made the heavens with understanding for His kindness is everlasting; Who stretched out the earth above the waters for His kindness is everlasting; Who made the great lights for His kindness is everlasting; The sun, to rule by day for His kindness is everlasting; The moon and stars, to rule by night for His kindness is everlasting; Who struck Egypt through their first-born for His kindness is everlasting; And brought Israel out of their midst for His kindness is everlasting; With a strong hand

and with an outstretched arm for His kindness is everlasting; Who split the Sea of Reeds into sections for His kindness is everlasting; And led Israel through it for His kindness is everlasting; And cast Pharaoh and his army into the Sea of Reeds for His kindness is everlasting; Who led His people through the desert for His kindness is everlasting; Who struck great kings for His kindness is everlasting; And slew mighty kings for His kindness is everlasting; Sichon, king of the Amorites for His kindness is everlasting; And Og, king of Bashan for His kindness is everlasting; And gave their land as a heritage for His kindness is everlasting; A heritage to Israel, His servant for His kindness is everlasting; Who remembered us in our lowliness for His kindness is everlasting; And delivered us from our oppressors for His kindness is everlasting; Who gives food to all flesh for His kindness is everlasting; Thank the G-d of heaven for His kindness is everlasting.

The soul of every living being shall bless Your Name, L-rd, our G-d; and the spirit of all flesh shall always glorify and exalt Your remembrance, our King. From the beginning to the end of the world You are Almighty G-d; and other than You we have no King, Redeemer and Savior who delivers, rescues, sustains, answers and is merciful in every time of trouble and distress; we have no King but You.

[You are] the G-d of the first and of the last [generations], G-d of all creatures, L-rd of all events, who is extolled with manifold praises, who directs His world with kindness and His creatures with compassion. Behold, the L-rd neither slumbers nor sleeps. He arouses the sleepers and awakens the slumberous, gives speech to the mute, releases the bound, supports the falling and raises up those who are bowed.

To You alone we give thanks. Even if our mouths were filled with song as the sea, and our tongues with joyous singing like the multitudes of its waves, and our lips with praise like the expanse of the sky; and our eyes shining like the sun and the moon, and our hands spread out like the eagles of heaven, and our feet swift like deer we would still be unable to thank You L-rd, our G-d and G-d of our fathers, and to bless Your Name, for even one of the thousands of millions, and myriads of myriads, of favors, miracles and wonders which You have done for us and for our fathers before us. L-rd, our G-d.

You have redeemed us from Egypt, You have freed us from the house of bondage, You have fed us in famine and nourished us in plenty; You have saved us from the sword and delivered us from pestilence, and raised us from evil and lasting maladies. Until now Your mercies have helped us, and Your kindnesses have not forsaken us; and do not abandon us, L-rd our G-d, forever! Therefore, the limbs which You have arranged within us, and the spirit and soul which You have breathed into our nostrils, and the tongue which You have placed in our mouth they all shall thank, bless, praise, glorify, exalt, adore, sanctify and proclaim the sovereignty of Your Name, our King.

For every mouth shall offer thanks to You, every tongue shall swear by You, every eye shall look to You, every knee shall bend to You, all who stand erect shall, I bow down before You, all hearts shall fear You, and every innermost part shall sing praise to Your Name, as it is written: "All my bones will say, L-rd, who is like You; You save the poor from one stronger than he, the poor and the needy from one who would rob him!" Who can be likened to You, who is equal to You, who can be compared to You, the great, mighty, awesome G-d, G-d most high, Possessor of heaven and earth! We will laud You, praise You and glorify You, and we will bless Your holy Name e, as it is said: "[A Psalm] by David; bless the L-rd, O my soul, and all that is within me [bless] His holy Name."

You are the Almighty G-d in the power of Your strength; the Great in the glory of Your Name; the Mighty forever, and the Awesome in Your awesome deeds; the King who sits upon a lofty and exalted throne.

He who dwells for eternity, lofty and holy is His Name. And it is written: "Sing joyously to the L-rd, you righteous; it befits the upright to offer praise." By the mouth of the upright You are exalted; by the lips of the righteous You are blessed; by the tongue of the pious You are sanctified; and among the holy ones You are praised.

In the assemblies of the myriads of Your people, the House of Israel, Your Name, our King, shall be glorified with song in every generation. For such is the obligation of all creatures before You, L-rd, our G-d and G-d of our fathers, to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate and to honor You, even beyond all the words of songs and praises of David son of Yishai, Your anointed servant.

And therefore may Your Name be praised forever, our King, the great and holy G-d and King in heaven and on earth. For to You, L-rd, our G-d and G-d of our fathers, forever befits song and praise, laud and hymn, strength and dominion, victory, greatness and might, glory, splendor, holiness and sovereignty; blessings and thanksgivings to Your great and holy Name; from the beginning to the end of the world You are Almighty G-d. Blessed are You, L-rd, Almighty G-d, King, great and extolled in praises, G-d of thanksgivings, L-rd of wonders, Creator of all souls, Master of all creatures, who takes pleasure in songs of praise; the only King, the Life of all worlds.

One recites the blessing for the fourth cup now:

Blessed are You, L-rd, our G-d, King of the universe, who creates the fruit of the vine.

Drink in reclining position.

Sing it in Hebrew 🎵	
Bah-rookh ah-tah ah-doh-noi eh-loh-hay-noo meh-lekh hah-oh-lahm boh-ray pree hah-gah-fehn.	בְּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Concluding Blessing for the Wine:

Blessed are You, L-rd our G-d, King of the universe for the vine and the fruit of the vine, for the produce of the field, and for the precious, good and spacious land which You have favored to give as an heritage to our fathers, to eat of its fruit and be satiated by its goodness. Have mercy, L-rd our G-d, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it, and make us rejoice in it, and we will bless You in holiness and purity and remember us for good on this day of the Festival of Matzot. For You, L-rd, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, L-rd, for the land and for the fruit of the vine.

Nirtzah – Conclusion

⁵NEXT YEAR IN JERUSALEM!

Sing it in Hebrew 🎵	
Leh-shah-nah hah-bah-ah bee-roo-shah-lah-yim (hab-noo-yah)!	לְשָׁנָה הַבְּאֵה בִּירוּשָׁלַיִם (הַבְּנוֹיָה).

⁵ The Ashkenazi tradition is the preface this with: Our Pesach Service is now completed (חֲסֵל סְדוּר פֶּסַח). See Appendix.

Appendix

Eliyahu Hanavi

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, May he soon come to us, with Moshiach the son of David.

Sing it in Hebrew 🎵	
Eliyahu Hanavie, Eliyahu Hatishbi, Eliyahu Hagiladi, Bimherah Yavo Elenu Im Moshiach Ben David.	אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשֻׁבִי, אֱלֹהֵינוּ הַגִּלְעָדִי בְּמַהֲרָה יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.

Dayeinu

Full version in Hebrew

Sing it in Hebrew 🎵	
אֱלֹהֵינוּ סָפַק צָרְכֵינוּ בְּמִדְבַר אַרְבָּעִים שָׁנָה וְלֹא הֶאֱכִילָנוּ אֶת־הַיָּמִין דַּיִנוּ. אֱלֹהֵינוּ הֶאֱכִילָנוּ אֶת־הַיָּמִין וְלֹא נָתַן לָנוּ אֶת־הַשְּׂבִיט, דַּיִנוּ. אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשְּׂבִיט, וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי, דַּיִנוּ. אֱלֹהֵינוּ קָרְבָנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה. דַּיִנוּ. אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיִנוּ. אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת־בַּיִת הַבְּחִירָה דַּיִנוּ.	כָּמָה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ! אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׂפָטִים, דַּיִנוּ. אֱלֹהֵינוּ עָשָׂה בָּהֶם שְׂפָטִים, וְלֹא עָשָׂה בְּאַלְהֵיהֶם, דַּיִנוּ. אֱלֹהֵינוּ עָשָׂה בְּאַלְהֵיהֶם, וְלֹא הִרְגָ אֶת־בְּכוֹרֵיהֶם, דַּיִנוּ. אֱלֹהֵינוּ הִרְגָ אֶת־בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת־מִמּוֹנָם, דַּיִנוּ. אֱלֹהֵינוּ נָתַן לָנוּ אֶת־מִמּוֹנָם וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דַּיִנוּ. אֱלֹהֵינוּ קָרַע לָנוּ אֶת־הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, דַּיִנוּ. אֱלֹהֵינוּ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה וְלֹא שָׁקַע צָרְנוּ בְּתוֹכוֹ דַּיִנוּ. אֱלֹהֵינוּ שָׁקַע צָרְנוּ בְּתוֹכוֹ וְלֹא סָפַק צָרְכֵנוּ בְּמִדְבַר אַרְבָּעִים שָׁנָה דַּיִנוּ.

The Seder is Now Complete

Full version in Hebrew & English

Sing it in Hebrew 🎵	
The Passover Seder has been completed correctly according to all its laws and regulations. Just as we merited to have a Passover Seder, so may we merit to bring the Passover offering. Pure One, who dwells in the heavens, Raise up the assembly that cannot be numbered. Bring near the day when You lead the stock that you planted, redeemed, to Zion in joy.	חֲסַל סְדוּר פֶּסַח כְּהִלְכָתוֹ, כְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כְּאֲשֶׁר יָכִינוּ לְסִדֵּר אוֹתוֹ כִּן נִזְכֶּה לַעֲשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹמֵם קְהָל עֲדַת מִי מִנֶּה. בְּקִרְוֹב נֶהַל נִטְעֵי כִנֶּה פְּדוּיֵם לְצִיּוֹן בְּרִנָּה.

Mimitzraim Gealtonu

From Egypt You redeemed us, from the house of slavery You delivered us.

Sing it in Hebrew 🎵	
Mimitzrayim gei'altanu umibeis avadim pedisanu.	מִמִּצְרַיִם מִבַּיִת עֲבָדִים פְּדִיתָנוּ.

Chad Gadya – One Little Goat

Chorus: Chad-Gad-Yad, Chad Gad Ya.

Sing it in Hebrew 🎵	
One little goat, one little goat that my father bought for two zuzim.	חַד גְּדִיָּא, חַד גְּדִיָּא דְּזַבִּין אַבְא בְּתַרִּי זַוְי, חַד גְּדִיָּא, חַד גְּדִיָּא.
A cat came and ate the goat that my father bought for two zuzim. One little goat, one little goat.	וְאַתָּא שׁוּנְרָא וְאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבְא בְּתַרִּי זַוְי, חַד גְּדִיָּא, חַד גְּדִיָּא.
A dog came and bit the cat that... A stick came and hit the dog that... A fire came and burned the stick that... Water came and put out the fire that... An ox came and drank the water that... A butcher came and slaughtered the ox that... The angel of death came and slaughtered the butcher who... Then the Holy One, Blessed be He, came and slaughtered the angel of death who slaughtered the butcher who slaughtered the ox that drank the water that put out the fire that burned the stick that bit the dog that bit the cat that ate the goat that my father bought for two zuzim. One little goat, one little goat.	וְאַתָּא כְּלָבָא וְנָשָׂף לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, ... וְאַתָּא חוּטְרָא וְהִכָּה לְכְלָבָא, דְּנָשָׂף לְשׁוּנְרָא, ... וְאַתָּא נוֹרָא וְשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, ... וְאַתָּא מִיָּא וְכָבֵה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, ... וְאַתָּא תוֹרָא וְשָׂתַה לְמִיָּא, דְּכָבֵה לְנוֹרָא, ... וְאַתָּא הַשׁוּחַט וְשָׂחַט לְתוֹרָא, דְּשָׂתַה לְמִיָּא, ... וְאַתָּא מְלַאךְ הַמָּוֶת וְשָׂחַט לְשׁוּחַט, דְּשָׂחַט לְתוֹרָא, ... וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשָׂחַט לְמְלַאךְ הַמָּוֶת, דְּשָׂחַט לְשׁוּחַט, דְּשָׂחַט לְתוֹרָא, דְּשָׂתַה לְמִיָּא, דְּשָׂרְף לְחוּטְרָא, דְּהִכָּה לְכְלָבָא, דְּנָשָׂף לְשׁוּנְרָא, דְּאַכְלָה לְגְדִיָּא, דְּזַבִּין אַבְא בְּתַרִּי זַוְי, חַד גְּדִיָּא, חַד גְּדִיָּא.

Echad Mi Yodeah? – Who Knows One?

Echad mi yodeah, echad, ani yodeah. Echad, elokeinu, elokeinu, elokeinu, shebashama-im u'va'aretz.

Sing it in Hebrew 🎵	
Who knows one? I know one! One is Hashem in the heavens and the earth.	אַחַד מִי יוֹדֵעַ? אַחַד אֲנִי יוֹדֵעַ: אַחַד אֱלֹקֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ.
Who knows two? I know two! Two are the tablets that Moshe brought, and one is Hashem in the heavens and the earth.	שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית. אַחַד אֱלֹקֵינוּ שֶׁבְּשָׁמַיִם וּבְאָרֶץ.
Three are the fathers, Four are the mothers, Five are the books of the Torah, Six are the books of the Mishnah, Seven are the days of the week, Eight are the days before a brit milah, Nine are the months before a baby is born, Ten are the ten commandments, Eleven are the stars in Joseph's dream, Twelve are the tribes of Israel, Thirteen are the attributes of Hashem,	שְׁלֹשָׁה אָבוֹת, אַרְבַּע אִמּוֹת, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, שֵׁשׁ סְדְרֵי מִשְׁנָה, שִׁבְעָה יְמֵי שַׁבָּת, שְׁמוֹנֶה יְמֵי מִילָה, תְּשֻׁעָה יְרַחֵי לְדָה, עֶשְׂרֵה דְבָרִי, אַחַד עָשָׂר כּוֹכְבֵיָא, שְׁנַיִם עָשָׂר שְׁבֵטֵיָא, שְׁלֹשָׁה עָשָׂר מִדְּבָרֵיָא.

Children Songs

Baby Moshe

Where is Baby Moshe, Moshe, Moshe? Where is Baby Moshe? He's on the River Nile. He's floating in a basket, a basket, a basket. He's floating in a basket, on the River Nile. The princess she went swimming, swimming, swimming. The princess she went swimming, in the River Nile. The princess she did save him, save him, save him. The princess she did save him, from the River Nile.

One Morning

One morning King Pharaoh woke in his bed, There were frogs in his bed and frogs on his head, Frogs on his nose and frogs on his toes, Frogs here, frogs there, Frogs were jumping everywhere.

Pharaoh in Pajamas

Pharaoh in pajamas in the middle of the night (x3), oh, ay yai yai yai yai. He ran to Moshe in the middle of the night, yes he ran to Moshe in the middle of the night, How he looked for Moshe in the middle of the night oh, ay yai yai yai yai. He ran to Aharon in the middle of the night, yes he ran to Aharon in the middle of the night, please leave right now don't wait for the sunlight, ai yai yai yai yai.

Bang Your Hammer

Bang, bang, bang, Hold your hammers low. Bang, bang, bang, Give a heavy blow. For it's work, work, work, Every day and every night. For it's work, work, work, When it's dark and when it's light. Dig, dig, dig, Dig your shovel deep. Dig, dig, dig, There's no time for sleep. (Chorus)

Listen King Pharaoh

Oh listen, oh listen, oh listen King Pharaoh. Listen, Please listen, let my people go. They work so hard each day, They want to go away, King Pharaoh, King Pharaoh, What do you say? No, No, No I will not let them go. No, No, No, I will not let them go.

In Every Generation

B'chol Dor Vador Chayav Adam Leerot Et Atzmo K'eelu Hu Yatza Mee-Mitzrayim. In every generation a person must believe that Hashem will take him out of Golus speedily.

**WISHING YOU
AND YOUR FAMILY,
A HAPPY AND KOSHER
PESACH, CHAG SAMEACH.**

Compiled & Printed by:

Chabad for Seniors

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www.ChabadSeniors.com